

Christianity and Crisis

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First Assembly of the World Council of Churches Message

THE World Council of Churches, meeting at Amsterdam, sends this message of greeting to all who are in Christ, and to all who are willing to hear.

We bless God our Father, and our Lord Jesus Christ Who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are one in acknowledging Him as God and Savior. Christ has made us His own, and He is not divided. In seeking Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfill this covenant in their relations one with another. In thankfulness to God we commit the future to Him.

When we look to Christ, we see the world as it is—His world, to which He came and for which He died. It is filled both with great hopes and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralyzed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country and no hope. Over all mankind hangs the peril of total war. We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests, and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.

But there is a word of God for our world. It is that the world is in the hands of the living God, Whose will for it is wholly good; that in Christ

Jesus, His incarnate Word, Who lived and died and rose from the dead, God has broken the power and evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of His Kingdom, where alone we shall understand how much God has loved the world. This is God's unchanging word to the world. Millions of our fellow-men have never heard it. As we are met here from many lands, we pray God to stir up His whole Church to make this Gospel known to the whole world, and to call on all men to believe in Christ, to live in His love and to hope for His coming.

Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the refugee. We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say No and to say Yes in truth. No to all that flouts the love of Christ, to every system, every program and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war, or wage war as inevitable; Yes, to all that conforms to the love of Christ, to all who seek for justice, to

the peacemakers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

It is not in man's power to banish sin and death from the earth, to create the unity of the Holy Catholic Church, to conquer the hosts of Satan. But it is within the power of God. He has given us at Easter the certainty that His purpose will be accomplished. But, by our acts of obedience and faith we can on earth set up signs which point to

the coming victory. Till the day of that victory our lives are hid with Christ in God, and no earthly disillusion or distress or power of hell can separate us from Him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.

The World Council at Amsterdam

REINHOLD NIEBUHR

AN ecumenical conference is at once a thrilling and a disheartening experience. It is thrilling because there are so many evidences of a genuine unity of faith and life beyond the national and denominational differences which divide Christendom. One has the feeling that the church does really worship one Lord who rules its mind beyond differences of administrations and diversities of gifts. One realizes too that there is not only a given unity but also a growing unity. Misunderstandings are actually being overcome in days of fruitful discussion and common prayer. New definitions resolve old perplexities. New insights make for a genuine exchange of the various gifts of grace in the various traditions of Christendom.

The conference just ended at Amsterdam was particularly heartening because it brought a long history of growing understanding to both a culmination and a new beginning. Here the churches committed themselves to each other officially in such a way that it marks a real milestone in their history. They have done something irrevocably. They cannot be quite the same again. They have decided that they will maintain this permanent instrument of unity in which they may encounter each other in the spirit of charity rather than competition, through which they will engage in many common tasks and in mutual support of each other; and by the aid of which they will seek to appropriate each other's treasures of faith and of grace. The conference was heartening too because of the strong note on the renewal of the church as the real objective. It was recognized how frequently the causes of disunity are also the roots of the church's irrelevance to the problems of men today. The emphasis was not upon unity merely that a united church might gain the authority which

a divided church lacked. It was fortunately recognized again and again that the truth of the Gospel had its own authority which was not derived from the church but which was frequently prevented from reaching the hearts of needy people because of the various sins of the church, its flight from the world into irrelevance, its alliance with powerful classes and groups in society, its mixing the notes of national self-esteem with the truth of the Gospel, its failure to preach a prophetic word of judgment to the proud and the complacent, and its neglect of the poor and needy. The emphasis was upon a renewed church, more instant to show forth the love and mercy of Christ to those whom the tumults of modern history have reduced to despair; more courageous in exalting the majesty of a crucified and risen Savior against all principalities and powers; and more ready to make the church a true community of grace in which racial, national and class distinctions are overcome. It was felt that the reunion of the churches must be a part of a total process of its renewal.

One heard the witness of the so-called younger churches, the representatives of Asia and Africa and one realized that the great missionary movement, begun over a century ago, was beginning to bear fruit in the universalization of the church in history as well as in idea. The younger churches brought new insights into the discussion which prevented many a possible one-sided emphasis. Furthermore the discussions between the older churches on polity and order, on theology, and the life of the church, revealed how much of what divides the church represents facets of truth which belong in a total unity. When, for instance, the communion service was held according to the rite of the Dutch Reformed Church on Sunday morning with most of

the delegates participating, many representatives of the liturgical churches felt that the special form of the service, involving the seating of the communicants around a common table and the passing of the communion cup from one communicant to another, was a more vivid reminder of the historic last supper and a more telling sacramental exposition of the words "this do in remembrance of me" than any alternative service. These notes of appreciation were generally associated with criticisms of the words of introduction to the communion which expressed a rather hard legalism, a strict separation of the goats who could not participate in the communion from the sheep who could. If the definition of the sinners had not been so archaic and had described the relevant sins of our own day one would have had the feeling that no one really had the right to participate, since no one is worthy to do so. One was tempted to forget that the sacrament is for repentant sinners and that there must be a note of gratitude and rejoicing in it for the mercy of God.

This is merely one illustration of the real ecumenical problem and promise: the endless possibilities offered to the churches to learn of one another rather than to hold jealously to their own particular emphases, practices or traditions.

The assembly was distressing as well as heartening because it is so apparent that most churches actually do assume that they have the only right order, theology, or way of life. Statements of agreement were sometimes so general and vague that they said practically nothing at all. In these vague statements neither significant agreement nor significant disagreement is clarified. The amount of sheer empty verbiage which flows in an ecumenical gathering is so great that it seems like a mighty stream of murky water which threatens to engulf the necessarily tiny streams of race and truth.

The Anglo-Saxon world, unwilling to sacrifice the freedom of historical criticism of the Bible as a real and lasting achievement of the liberal movement, was baffled by the growing literalism of the continent. Thus Karl Barth fought for the rights of women in the church against ecclesiastical traditionalists who were certain that a priest must be a man because Jesus was a man or even because God is masculine. But the thoughtful women in the church were not so well pleased when Barth took back in the name of Biblical literalism what he had won against tradition. He warned the women to be most careful not to violate any of the Biblical, mainly Pauline, injunctions about the place of women in the church. He granted that some of these were "time-bound" and were therefore not the word of the Lord. But he never made clear just by what measure you determine what is time-bound in Scripture and what is not.

Perhaps the most discouraging aspect of an ecumenical gathering is the complacency with which

pious representatives of the churches approach the problems of the relativity of historic viewpoints. Considering that the Christian faith has in its essence a profound understanding of the fact that man is man and not God and that he does not easily achieve a timeless truth, being himself involved in all the conditions and contingencies of time, one should imagine that Christians would have a little more appreciation of the contingent and conditioned character of particular theological, liturgical and ecclesiastical traditions. The fact that Christ himself transcends these historical contingencies is recognized because it is realized that it is the power of His mercy which draws Christians together above and beyond their differences. But almost every theological or ecclesiastical tradition insists upon adding something which belongs to the historically contingent to this final truth and regarding it as absolute. It does this with a curious air of complacency which makes one understand the belief of the secular age that the one way to get rid of fanaticism is to get rid of religion. There were touching and gracious examples at Amsterdam of the mood of humility and charity, of the readiness to learn as well as to teach. But there were also many examples of the opposite mood, which were obvious enough even though they were expressed with the greatest urbanity and never in terms of a shrill polemic. One realized from all this that the ecumenical process had only begun and that it had a long and hard road ahead; and that indeed the church would have to be shaken and disturbed by the hand of God much more than it has been before there could be a more genuine disposition of each not to look at his own things but also at the things of the other.

In contrast to the sharp differences of conviction on almost every question of theology and polity there was a remarkable consensus on social issues. The churches cannot agree in defining what the true church is, but they have a fairly common mind on what it should do in the present world. The old contrast between American activism and continental quietism has disappeared completely. The European churches awakened to their social responsibilities in the last tragic decade. In doing so they have become considerably more radical than most American churches. With this radical (generally socialist) political convictions they combine an eschatological note, an insistence on the final triumph of Christ over sin, evil and death, no matter what may happen in the next year or decade or century. This note of New Testament faith was found very baffling by many Americans who thought it connoted irresponsibility toward the pressing problems of the world. Indeed it was expressed in words which seemed to suggest the possibility of human beings achieving a kind of timeless serenity, which had no concerns with this world. Yet the same

men who baffled us with such words insisted that the church was much too sentimental in dealing with problems of political justice. It found some of the Anglo-Saxon devotion to such matters as the human rights declaration of the United Nations quite irrelevant in the light of the more pressing decisions confronting the world. Despite the presence of many church leaders from behind the iron curtain, only one, the well known Professor Hromadka of Prague espoused the Russian cause. Every one else was apprehensive about a possible war but every one also seemed quite certain that the best way to avoid it was not to yield to Russian pressure.

There is no sympathy for communism among Christians in Europe. But there is a great deal of hope in it in Asia. It was interesting to hear Bishops from India and China argue that communism must not be too rigorously condemned since the millions of Asia were attracted to it by genuine needs arising out of their poverty, their resentment against Western imperialism and the white man's arrogance. One has the uneasy feeling that, as certainly as the

march of communism is stopped in Europe, it is on the march in Asia.

This note from Asia served to divide the conference on communism but to increase the consensus on a generally radical approach to social and economic issues. More conservative Americans did not challenge this general consensus on political issues partly, it seemed, because they were convinced as Christians, rather than as political partisans, that the indictment of the old order in the West was necessary and justified from a Christian standpoint.

Beyond these particular political convictions the discussions at Amsterdam did give the impression that the churches were more certainly in a process of renewal than in a process of reunion. Few saw the irrelevance of many churches to the immediate and the ultimate issues of life very clearly and they constantly insisted that the church must help men to solve the immediate issues of social justice and community and to preach the Gospel of the Crucified and Risen Lord more boldly and faithfully that men may not despair in a day of social anxiety, insecurity and frustration.

Preview of the Political Campaign

LISTON POPE

BY the end of this month, the quadrennial political campaign in the United States will be moving into high gear. The ordinary citizen, who has the powerful status of paying passenger but occupies the irritating position of back-seat driver, may feel that the intended destination was never more uncertain and the choice of drivers never more precarious.

A number of standards can be used for assessment of the contending political parties. The greatest amount of attention will doubtless be centered on the opposing candidates for the presidency, though the American predilection for focussing attention on personalities rather than on issues may be especially dangerous this year. There are considerable contrasts between the principal candidates. President Truman, inheriting an extremely difficult situation, has appeared to the nation to be a conscientious but bumbling politician who suddenly found himself cast in a role much too large for him and then labored earnestly but ineffectually to discharge his great responsibilities. It is entirely in keeping with this estimate of him that his most inspired action, the creation and endorsement of the President's Committee on Civil Rights, should have brought him the largest measure of political grief. It is likewise in keeping with this estimate that his declared intentions, except on questions of foreign

policy, should have been so completely at variance with his achieved results.

Mr. Truman cannot be given exclusive blame, or perhaps even a majority of this discredit for his failures, especially in view of the recalcitrance of the Republican-controlled Eightieth Congress. He has assuredly been shrewd in centering his campaign thus far on the failures of that legislative body, though the fact that neither of the major Republican nominees was a member of that Congress will turn the edge of this attack. But the total impression of Mr. Truman adds up thus far to one of good intentions and poor performance. The impression is not improved by the nomination for the vice-presidency of Senator Barkley, whose service has been long and faithful but whose most independent and original action earned him the sobriquet of "Dear Alben." It should be remembered, of course, that Mr. Truman's popularity, as measured in public opinion polls, has run in a peculiar cycle, and that he conceivably may be at a peak of public favor again by election day.

Governor Dewey, in contrast, has been presented to the nation as the very epitome of cool efficiency and unflinching aplomb. As the perennial—and always young—prosecuting attorney, he is the champion of righteousness against the sinister forces of evil; having incarcerated notorious criminals, he is

the more easily forgiven for failure to define righteousness in more comprehensive terms. As the administrator of the affairs of the most populous and affluent state in the union, he has demonstrated suavity and a sharp eye for the budget, has surrounded himself with able lieutenants, and has been just progressive enough to clothe himself in some shreds of the tradition of forward-looking, or onward-looking, governors at Albany. After a false start or two, his record on civil rights has been creditable enough to compete with Truman's; his record on labor is much less reassuring and he is not likely to get many labor votes; his position on international affairs has vacillated but has at last arrived on the side of the internationalists. On many other issues, Dewey's views are hardly known, despite his numerous and extensive public utterances.

The current Republican platform, couched largely in vague generalities, does little to clarify the party's policies; by contrast, the Democratic platform is so filled with specific pledges that it may prove embarrassing. Thus far, the Republicans have directed their campaign fire chiefly at the alleged administrative incompetence of the Democratic leaders, the suspected infiltration of the administration by Communists, and the disunities in the Democratic party itself. The Democrats have pointed with pride to their record of the last sixteen years, and with indignation to the record of the Eightieth Congress. We can reasonably anticipate that the entire campaign will be fought at about this level, though the Democrats in their platform rose considerably above it.

The major issues before the nation are perfectly clear, and the entire world is watching, much as it did in 1920, our disposition or evasion of them. In the international realm, they include willingness to support (not merely to approve) an adequate program of foreign aid; the policy toward Soviet Russia; the role to be played within the United Nations; the continuation of the program of reciprocal trade agreements; the policy toward admission of displaced persons; and other related questions. On the domestic front, the main issues are inflation, housing, civil rights, the Taft-Hartley bill, the treatment of Communists, and the proper role of government in relation to health and security programs, private monopoly, and the development of natural resources. The issues are clear, and there is probably a great deal of difference between the two major parties, as well as within each of them, as to the proper methods of dealing with these questions. It is to be hoped that the campaign will illuminate the divergent views and policies.

An estimate of the minor parties and their candidates is less difficult than of the major ones. Henry Wallace is a sort of contemporary John Bunyan, writing from prison a political history that is half allegory and half fantasy. His prison is guarded

by his major political managers, most of whom are themselves slaves to the Communist party line. This does not mean that all persons who vote for Mr. Wallace will be Communists; there are less than seventy thousand members of the Communist party in the United States, but Wallace will probably get three or four million votes. The issues emphasized by the Progressive party are real issues, though the party's exploitation of them often appears to be a peculiar blend of cynicism and sincerity. Peace and race are two of the principal wounds in the American conscience at the moment, and Mr. Wallace and his associates are ingenious in exacerbation in both. The proposed solutions for domestic issues are worthy of respectful consideration in most cases; the foreign policy espoused is both fatuous and dangerous. Support for Mr. Wallace will come from highly diverse sources: the Communist faithful, disaffected members of minorities, pacifists, a few CIO unions, and idealists whose dreams are fairer than their comprehension.

The election will be novel for a large percentage of the voters in that it will be for them the first presidential contest in which Franklin D. Roosevelt is not on the ticket (he will certainly be in the campaign). For many other voters it would be almost equally strange if Norman Thomas were not a candidate. Mr. Thomas is widely and properly respected, for his transparent honesty and his battles on behalf of justice, by millions of Americans most of whom have never voted for him. The Socialist platform this year is in keeping with traditional views of the party on domestic issues, in relation to which it is closer to the Progressive party than to either of the major ones. On foreign policy, the Socialists agree with the Republicans and Democrats in their conviction of Russia's unreliability, but agree largely with the Progressives in condemning current American policies in international affairs. The Truman Doctrine and UMT are opposed, a "non-military" Marshall Plan is supported, and there is a great deal of emphasis on world government and universal disarmament. Against the background of current chaos, the party's platform and Mr. Thomas' speeches sound more utopian than ever. Support of the Socialist ticket is not likely to be large, though some of the tremendous disaffection in America will doubtless choose this course as its outlet.

The extreme right is represented in the campaign by Governor Thurmond and his States' Rights movement. Governor Thurmond has announced that his platform has only one plank—states' rights. His movement grew out of the civil rights controversy in the Democratic party, and "states' rights" appears to mean "anti-civil rights." The revolt has gained some support also from business interests opposed to Federal intervention in economic affairs. The voice of its spokesmen is one from the past, and it probably will not be heard significantly out-

side of Mississippi, Alabama, South Carolina, and Texas—if, indeed, it is effective in all of these states. Alongside the efforts of Mr. Wallace, Governor Thurmond may help to defeat President Truman decisively, but it appears unlikely that Governor Dewey will need help from either the extreme left or the extreme right.

The relation of Protestant churches and churchmen to all of this confusion is a matter of special interest to politicians and to readers of this journal. If they behave politically as they have in the recent past, a large majority of the Protestants will vote the Republican ticket. According to a recent study made at the behest of the Department of Research and Education of the Federal Council of Churches, the members of every large Protestant denomination except the Baptists gave a majority of their votes to Mr. Dewey in 1944. In contrast, the Catholics gave more than two votes to Mr. Roosevelt for each one to Mr. Dewey, and the Jews voted for Mr. Roosevelt even more overwhelmingly. The explanation for this political behavior is not to be found merely in religious affiliation: income levels, regional patterns of church membership, and other factors must also be taken into account. Perhaps religious affiliation affects political preferences less than it should. In any event, it is a matter of simple fact that Protestants tend to be Republicans.

Incidentally but interestingly, the organization known as Protestants and other Americans United for Separation of Church and State may conceivably find itself torn between opposing loyalties, if it takes its politics seriously in this campaign. Its strong Southern Baptist leadership may impel it toward a regional preference for the Democratic party, but its deliberate appeal to Protestant support would suggest a Republican alignment. Ironically, the party platform which most completely affirms the basic principles of this organization is that of Wallace's Progressives, which explicitly calls for separation of church and state and the recall of the American envoy at the Vatican. These policies are integral, of course, to the current Communist line concerning religion.

The stand taken by *The Christian Century*, which is probably more outspoken on political questions than any major Protestant periodical, will be of special interest this year. Its record of loyalty to the Republican cause in the past would please the most exacting Republican politician. In 1924 it did not directly support any presidential candidate, but it described the election of Mr. Coolidge as "a typical illustration of what we dare to call divine providence." It favored Mr. Hoover from the beginning in 1928, using the prohibition issue as its crucial moral standard. It supported him again in 1932, on the same ground; when Mr. Hoover wavered at the last minute by his ambiguous designation of prohibition as "a noble experiment," *The Christian*

Century discovered that the Republican candidate had unusual qualifications in foreign affairs and continued to support him. Early editorial pronouncements in 1936 favored Landon, but definite support was finally thrown to Roosevelt on October 28; thereby the publication joined many fellow Republicans in their sole deviation from party loyalty. Roosevelt's renomination in 1940 was designated as "ominous" and a "fascistic threat," and Willkie was openly endorsed. A certain amount of ambiguity appeared in the editorial columns in 1944, but the preference for Mr. Dewey was at last made clear. The editorship of *The Christian Century* has changed since 1944; the effect of this change on the magazine's political regularity remains to be revealed.

Loyalty to a particular political party has become a basic American tradition. Approximately ninety per cent of the electorate can be counted on to vote in each subsequent election for the same party as in the past, regardless of current candidates or issues. But such loyalty is hardly compatible with a sensitive Christian conscience and a Christian concern that highly complex and relative alternatives should be met with discrimination. For that reason, discerning Christians will watch the political developments of the next few weeks with extraordinary care, and will seek to find clues for the exercise of a citizenship that transcends but encompasses the election of 1948.

Cornerstone Laid for Dutch Laymen's Conference Building

A number of delegates to the First Assembly of the World Council of Churches went to Dribergen, The Netherlands to attend the cornerstone laying of a future Christian conference building.

The structure, to be erected on a large estate owned by the Institute for the Church and the World, a school for laymen and women, will serve as a center for businessmen, laborers, teachers, physicians and other groups for the purpose of relating Christianity to all vocations.

Several speakers, including Dr. Jesse Baird, moderator of the Presbyterian Church in the U.S.A., and the Rev. Francois Pop, Institute director, hailed the project as an effort to bring the church to meet the world through the laity. They termed it a practical application of the principles which were expounded at the Amsterdam Assembly.

Mr. Pop announced that the new center would be known as the Dr. J. Eykmans Building, in honor of the internationally-known youth leader who died in 1945 after his imprisonment in a German concentration camp.

Dr. Baird said the project revealed the ecumenical spirit and expressed gratitude that the Presbyterian church had participated in the venture. His denomination contributed \$60,000 toward the building.

R. N. S.

The World Church: News and Notes

LONDON: Lambeth Conference

Permission to ordain deaconesses to the priesthood for an experimental period of 20 years was denied the Anglican Church in China by the Lambeth Conference of 1948.

Such an experiment, said the Conference in a resolution just published, would be against Anglican "tradition and order," and would "gravely affect" the internal and external relations of the Anglican Communion.

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A sharp attack on racial discrimination as "inconsistent with the principles of Christ's religion," was also made by the Conference.

The bishops of the world-wide Anglican Communion urged that "in every land men of every race" should be accorded "fairness of opportunity in trades and professions, in facilities for travelling and in the provision of housing, in education at all stages, and in schemes of social welfare."

It was further stated that "every churchman should be assured of a cordial welcome in any church of our Communion," and that "no one should be ineligible for any position in the church by reason of his race or color."

In the same series of resolutions on "The Christian Way of Life," the Conference stressed the urgency of providing that "every family should have a home of its own which provides for fellowship and privacy."

Another paragraph drew attention to the "grave moral and social evils that have arisen in many lands through the prevalence of gambling on a vast scale." It added that no church organization should make money by gambling, and deprecated the raising of money by the State or any organization through sweepstakes and similar methods.

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In resolutions on "The Church's Discipline in Marriage," the Conference declared that "there is a strong case for the reconsideration by certain States of their divorce laws." It pointed out that "easy divorce in Great Britain, the United States, and elsewhere has gravely weakened the idea of the life-long nature of marriage, and has also brought untold suffering to children."

Members of the Communion were "earnestly" warned against contracting marriage with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially it was said, "as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept."

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The Conference expressed "deep concern" for the future of Palestine, voicing the prayer that "good order and peace may be restored to the land sacred to millions of Christians as well as to Muslims and Jews."

A resolution on this subject urged the United Nations to place Jerusalem and its immediate environs under permanent international control, with freedom

of access to sacred places secured for the adherents of the three religions.

"The Conference appeals to the nations of the world," it said, "to deal with the problem not as one of expediency—political, strategic, or economic—but as a moral and spiritual question that touches a nerve center of the world's religious life."

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On the subject of "The Church and War," the Conference recognized "that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils," but stressed that "it is the duty of governments to work for the general reduction and control of armaments of every kind and for their final elimination, except those which may be necessary for international police protection."

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Endorsing the proposed Covenant on Human Rights now before the United Nations, the Conference declared it necessary for full religious freedom that:

"Every person shall have the right to freedom of religion, conscience, and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief, to change his belief and to practice any form of religious worship and observance, and he shall not be required to do any act that is contrary to such worship and observance; and that

"Every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and in the case of a minor the parent or guardian shall be free to determine what religious teaching he shall receive."

The Conference added that these rights "should be subject only to such limitations as are internationally recognized as necessary to protect public order, morals, and the rights and freedoms of others." Any such limitations, it said, "should be clearly defined by law, and there should be appeal concerning them before impartial Courts of Justice."

R. N. S.

COPENHAGEN: Spiritual Coercion Justified Says Roman Catholic Weekly

A discussion of whether compulsion in religious matters is at all compatible with Christianity has been carried on in recent weeks between the Evangelical Lutheran "Kristeligt Dagblad" and the Roman Catholic "Catholic Weekly."

The question was raised by the Lutheran periodical in regard to the fate of Evangelical Christians in Spain. After giving the answer as No, the "Kristeligt Dagblad" appealed to Roman Catholics in Denmark, who enjoy freedom of worship although they constitute only .2 per cent of the population, to bring their influence to bear on their brethren-in-the-faith to give Spanish Protestants the same privileges as Danish Roman Catholics have.

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"Catholic Weekly" in its reply referred to the fact that a Catholic does not interpret tolerance in the same way as a Protestant but that he is firmly convinced he possesses the truth and does not see anything really evil in spiritual coercion if it leads others to the truth.

NEW YORK CITY: Missions Unite

One hundred and eight foreign mission boards, representing every major Protestant denomination, have approved a joint campaign this fall for a vast five to ten year expansion program in overseas work, it was

announced today by the Rev. Dr. Wynn C. Fairfield, secretary of the Foreign Missions Conference, an inter-denominational Protestant body with headquarters here. This marks the first time Protestantism has made a joint appeal for church and public support of foreign missions.

While the exact figure which American and Canadian churches will be called on to contribute has not been announced, Dr. Fairfield said, the goal of the participating boards is expected to total approximately \$150,000,000 for the first five years of the cooperative Protestant undertaking. This goal represents a doubling of present contributions to Protestant foreign missions.

Designed to inject fresh techniques into Protestant missions efforts, the overseas program is the result of two and a half years of joint planning by foreign mission societies in the United States, Canada, and Protestant missions abroad.

AMSTERDAM: World Council Asks Church Act Against Anti-Semitism

Churches were called upon to denounce anti-Semitism as "absolutely irreconcilable with the profession and practice of the Christian faith."

The appeal was made in a committee report on the Christian Approach to the Jews received by the First Assembly of the World Council of Churches and commended to the churches for study and action. Episcopal Bishop Angus Dun of Washington, D. C., headed the committee.

Declaring that churches too often have failed to fight anti-Semitism, the report said:

"Churches in the past have helped foster the image of Jews as sole enemies of Christ, which has contributed to anti-Semitism in the secular world."

The committee urged that churches encourage their people to seek brotherly contact and understanding of their Jewish neighbors, and to cooperate with agencies combatting misunderstanding and prejudice.

As regards mission work among Jews, the report proposed that all unworthy pressures or inducements be scrupulously avoided. It suggested that churches prepare clergymen well-fitted to interpret the Gospel to Jews and provide literature which will aid such a ministry.

Bishop Dun's committee asked that the World Council give careful thought as to how best to stimulate and assist member churches in their approach to Jews. It also recommended that the Council take under advisement a suggestion of the International Missionary Council that the two world bodies share a joint responsibility for the Christian approach to Jews.

On Palestine, the committee said that regardless of the position taken as to "rights and wrongs of Jews and Arabs, and of Hebrew Christians and Arab Christians involved," the churches are duty-bound to pray and work for a just order there.

The report said also it was the duty of churches to provide relief for war victims in Palestine without discrimination and to "seek to influence nations to provide refuge for displaced persons far more generously than has yet been done."

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